

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XI.

SANDWICH ISLANDS.

Letter to the senior Editor of the Boston Recorder and Telegraph, dated Kairua, Feb. 20, 1826.

Dear Sir,—Through the blessings of our covenant Father, in whose hands are the hearts and destinies of all men, we are made still to prosper in the blessed work to which we are called to devote our lives. The door for preaching the gospel is opening wider and wider continually, and the inquiring voice is heard from distant and remote parts, asking for counsel and direction in the things that concern salvation.

Besides the congregation which we have collected in this village, we are building up four others in the neighborhood, from 4 to 10 miles distant. The names of these several places are, Holueroa, Kahaluu, Keahou and Kainaliu. In each of these populous villages, there assemble congregations of from 500 to 700 persons, who behave with the greatest decorum in time of worship, and listen like those who are sincerely desirous of the milk of the word. An inconvenience under which we have hitherto laboured, is the want of suitable houses in which to assemble the people; and consequently for the most part they have met in the open air. But I have obtained a promise that they will soon build meeting-houses for their and our accommodation. Nor are these the only places where we have been encouraged to hope favourable things. Wherever a missionary visits, especially if there is a school in the place, the people throng around him in multitudes, and that evidently not with a vain curiosity, but sincerely desirous to hear the word of God. Under such encouraging prospects, who that has the love of Christ in his heart, and sincerely desires the advent of His kingdom, can forbear to open his mouth, and utter forth the word of Him whose right it is to reign in the hearts of every living creature.

I know not but I am judging hastily, when I say that the present aspect of things indicates the speedy approach of the kingdom of Christ in these Islands; for we know not how soon all these fair prospects may be clouded by adverse events. But if appearances

are any fair criterion of judgment in religious as well as secular things, we may confidently hope that Christianity will ere long obtain a triumph over the remains of paganism.—There remains at this day scarcely an advocate or even votary of their former religion. I have taken particular pains in a late tour which I made around this Island, to inquire out the ministers of the old Tabu system, and ascertain their sentiments on religion. This class are mostly ignorant as well as others, but they all with one consent have renounced their attachment to and reverence for their former gods. One whom I met in Kau, on the southern shore of the Island, who is a very respectable grey-headed old man, came to me and said of his own accord, that he met with the people on the Sabbath to pray to Jehovah. Observing that one of his knees had been dislocated and still remained greatly distorted, I asked the cause. His answer was characteristic—'I once tho't' said he, 'that it was the god whom I worshipped, but now I think it must have been the devil.' I learned by further conversation, that his lameness was caused by sickness, but as he could not comprehend the operation of a natural cause that should produce it, he ascribed the event to a supernatural cause, namely his god. But as the people with one consent now call them, 'Akua Debel,' the devilish gods, he now concludes that it must have been occasioned by the agency of the devil. I asked him how his brethren the priests regard Pele, the goddess of the volcanoes. Answer: 'They all think that she is dead.' Then you suppose that there was once such a goddess? 'Yes, but she is no more, and now Jehovah is the only true God.' Do you pray to him? 'Yes, every day I pray for light and salvation.' Who taught you that you must pray? 'Kapiolani my chief.' It ought to be here noted that this person has always lived remote from the missionaries, and has never enjoyed their instructions. The scanty ideas he possesses, he probably derived from Kapiolani, about a year since while on a visit to that place. You may suppose I did not leave him without attempting

to furnish a little more oil to his lamp. I left him in the hands of his merciful heavenly Father, and who knows but that we may yet meet him in heaven?

It is often inquired of us by our friends, whether we possess any of the domestic comforts of life, such as those we enjoyed in our native land. We desire to feel grateful for the solicitude of our friends on this subject, and are happy to answer them that we do possess many comforts by means of their bounty which we once expected to forego entirely. We are also furnished by the natives in some small degree, with articles of fresh provisions; and their liberality will doubtless increase with the increase of christianity. On the whole we have never suffered for the want of food or clothing, though at the time of the drought last year, we had little else but American beef and pork, and sea biscuit. I remain dear sir, yours affectionately,

ARTEMAS BISHOP.

Extract of a letter from Mrs. Bingham to a friend in Springfield, Mass. dated Oahu, March 1, 1826, giving an account of the late shameful outrage by the crew of the Dolphin, an American vessel.

As the present season for the return of foreign shipping drew near, the *tabu*, or prohibition forbidding lewd women visiting the ships was renewed—some who persisted in violating the *tabu* were taken into custody, and either sent inland under keepers, or more closely confined nearer the chiefs.—Contrasting this state of things with what was but a little while since, so universally patronized, it was thought much was gained, and that this iniquity also, had received a serious check.

Just at this time, the schr. Dolphin, Capt. P. a government vessel, arrived from the enlightened and happy land of America. Many days had not passed before some of the late measures were most publicly and loudly denounced—the rescinding of the *tabu* was urged and demanded—threat succeeded threat—bitter railings were heaped upon the mission and the nation. But no serious disturbance was apprehended—the name of America was regarded by the rulers; and her sons surely, could not sit down and deliberately calculate to find in her a foe.

But, my dear friends, a gross insult was at hand for the nation, and trials for the little band of sojourners among them.

On Sabbath last, at the hour for the public services for the afternoon, a company of seamen from the Dolphin, accompanied by two or three others from among the whale-ships, entered the enclosure of the royal establishment, where also the congregation of this village, consisting of nearly three thousand, regularly assemble, and four of them ascending a

flight of stairs, leading into an upper veranda of Karaimoku's new stone house, rudely entered the large hall where a considerable number of the most distinguished personages were attending on the sick and languishing couch of their venerated chief. They were ordered out, but peremptorily refused; and forming themselves into a line, each with a club in his hand, demanded the accustomed means of licentious indulgence, threatening, in case of a refusal, to demolish the houses. Soon they began breaking in the windows along the side of the gallery. Mr. Bingham was in the hall when they entered, consulting with the chiefs as to the most suitable place to address the congregation then assembling, as the afternoon was rainy, to meet them as usual in the open air.

You may be surprised that all this was suffered, when there was the authority of the chiefs and the strength of the people so near at hand. It cannot be accounted for, but by considering their very great unwillingness to have any controversy with foreigners, and their over scrupulous fears of being accounted aggressors. How much the recent threats that the schooner, though small, was mighty; &c. might have operated at that moment, on their minds, we cannot say.

After having dashed in the windows, they descended into the yard, and brandishing their clubs, and talking loudly awhile there, made, in a body, for the yard and house of Mr. Ellis, occupied since Mr. E's. departure, by ourselves, and adjoining Karaimoku's. Mr. B. hastened, by another gate, to defend his family. I was within, with my little daughter and two native females. Seeing the approach of the rioters, I almost involuntarily bolted the door, and fled to the apartments back. Mr. B. I did not perceive. He, however, reached the door at the moment they did, and finding it secure, attempted to return again; but the rioters seizing him by the shoulders, pulled him violently about, raising their clubs and declaring he should not escape. The dashing of the glass of the window soon led me to feel that the house would not be a security, which, added to the piercing screams of my child, and the fear that Mr. B. was in their cruel hands, drew me at once from my retreat, feeling the necessity of being prepared for the worst.

Mr. B. had effected his escape into the other yard, but was most closely pursued. I saw the crowd, but my vision was too indistinct to distinguish individuals. Instantly, however, I heard the natives cry, Mr. B. had fallen, and hearing also, distinctly, heavy blows, and seeing the tumult very great, I experienced for a moment, the agonizing feeling that my friend was gone. But to my great joy I soon

caught a glimpse of him, and in a few moments unbolted the door for him and Mr. Chamberlain. For a hasty moment we mingled our tears, wondering at the mercy which allowed him to say, that amidst it all, not a hair of his head had been injured. It appears that the mob, growing more furious, one aimed a blow at his head, which, through divine goodness, was warded off by his umbrella still continuing in his hand, and so failed of its aim; while another drew a knife, aiming a blow, and saying, "You are the man, every day." The people now rushed forward with spirit, and fell upon the rioters with such fury, that their lives must surely have been the forfeit, but for vigorous exertions on the part of both chiefs and missionaries, to save them from death. Just as they had been secured, Capt. P. with two or three midshipmen arrived. The strength which his arm displayed in the use of the cane and cudgel showed him in earnest to quell the riot.

But an additional party arrived, and entering our yard, commenced another attack upon the house. What was remaining of the glass in the window next the door, except one pane, was now dashed in with part of the sash. The door was an uncommonly strong one, but the violence upon it left little reason to hope it would remain a moment longer, a barrier between them and us. At this instant, when they seemed, as it were, upon us; without any reason which could be discovered, they turned their strength against each other, and one, with the same weapon with which he had endeavored to force the door, levelled his comrade to the ground and fled. The weight of the captain's arm was, by this time, felt among them; and commanding the living to take up the dead, as it then appeared, the territories were again cleared of them.

In the close of her letter under date of March 9, Mrs. B. says:

Our present state calls for the constant and lively exercise of every christian grace. In the history of this mission, we have seen the Great Enemy so often foiled with his own weapons, in his attempts to hinder the work of the Lord here, that we are waiting to see what God will do. O, that it might be with a becoming spirit! God's people know not our particular wants when they lift up their hearts to Him in our behalf. But let none cease their supplications. The blessed Spirit will make intercession, and "He who knows the mind of the Spirit," will hear and bless.

[Hamden Journal.]

ORDINATION.

Dec. 1st. Rev. Amasa Jerome was installed, by the presbytery of Huron, over the church in Wadsworth, Medina county, Ohio. Sermon by the Rev. Giles H. Cowles.

INQUIRY INTO MISSIONS.

To the Editor of the Western Recorder.

Dear Sir—We take the liberty of transmitting to you, for insertion in your paper, the following extracts from a letter received by the Society of Inquiry in this institution from the Missionaries at Jaffna, having no doubt but that they will be interesting to yourself and your readers.

By order of the Society,

L. D. HOWELL Secretary.

Theo. Sem. Auburn.

JAFFNA, March 10, 1826.

Dear Brethren—With devout thankfulness to the great Head of the Church, we hail the formation of yourselves into a Society for the purpose of making inquiries on the subject of Missions.—Such societies have undoubtedly a good effect, in calling up the attention of those connected with them, who otherwise might not give it that consideration which it deserves; and if we can contribute in any measure to cherish a missionary spirit among you, it will give us pleasure to hold with you the correspondence which you have proposed. So momentous is the subject of missions in our view, that we feel that very enlarged efforts should be made to call up to it the attention not merely of the young men who are educating with a view to the ministry, but also of the whole Christian public. The spirit of slumber, which has so long characterized the church of Christ, in regard to sending the gospel to the heathen, has been as yet only partially removed. We believe that if you were on heathen ground with us, and conversant with the scenes which pass constantly before our eyes, you would feel more than you now feel, that the subject of missions has not engrossed one-tenth part of the attention it deserves.

We wish you beloved brethren, to take into consideration the little that America has done for the heathen. We conclude that there may be 6000 ministers in the United States, who preach the gospel in its purity as regards the great essentials to salvation. In what proportion to this number, is that of the regularly ordained ministers sent to the heathen? Not more than one to one hundred!—And is this the quota which the American churches ought to furnish? We believe you will say it is not. We rejoice much to hear, that our young men are turning their attention to the western country, and sincerely desire that multitudes of them may go there; but they should be careful not to let one single object engross their attention to the neglect of the rest. The heathen world has claims as well as the western country; and if the number of inhabitants be regarded, these are neither few nor small. We plead only for a proper division of laborers. If America has claims to 9 out of 10, or to 19 out of 20, at the present time, let her keep the 9 or the 19, but let her not keep back the portion which the heathen world ought to have.

We think it is high time, not only for your societies of inquiry, but for the whole body of the American churches to agitate this all important question: How can we, without neglecting ourselves, lay out our strength to the best advantage to evangelize the unenlightened parts of the world, and what are the best means of supplying the immense millions that inhabit them, with teachers? You doubtless will feel with us, that they cannot

be supplied in sufficient numbers from christian countries, but that most of them must be raised up from among themselves. The question then arises, what is to be done? As far as we have been enabled to form an opinion on this subject, we think the whole of the accessible parts of the heathen world should be divided into districts, as regularly as our counties are divided in our states at home; and that under equal circumstances, an equal number of missionaries should be sent to each of these districts. It should be the object of these missionaries, to make an effort in selecting from among the heathen, a suitable number of boys, (this can be done in most heathen countries, if not among the rich, among orphans and very poor people), bring them under their immediate care, make it their grand business to instruct them in the principles of Christianity, pray and converse much with them in private, and in a word train them up for God. If those who are sent are men of God, and do their duty, pleading fervently at the throne of grace, they have the promise of their Saviour that their labours shall not be in vain. In this way, by the aid of the Holy Spirit, they will be able to raise up in a few years native preachers in numbers proportionate to the wants of their respective districts, and the prospect of the conversion of the heathen world will be bright.

We request you dear brethren, to give attention to this subject *immediately*, and do not rest here. Do what you can to have it agitated by other Societies of Inquiry and by the American churches generally. We think it of sufficient importance to command the appointment of delegates from every Missionary Society to meet together, to take the subject into consideration, and lay their plans in the best way to destroy the kingdom of the god of this world. As an able general, who by a spirited onset, attacks every part of his enemy's army, is enabled soon to cry out victory, the ministers of the Lord Jesus should go out against the host of those who are arrayed against the Lord and his anointed in every country; and though at first they may be few in number, and do comparatively little to withstand their enemies, yet with the aid of those who by the divine blessing shall enlist under the standard they have planted, they will soon be enabled to chase ten thousand, yea to bring all their enemies to submit to the Prince of Peace.—We have now been many years on heathen ground, and we can say, if we know our own hearts, that we love our work, and would not exchange it for a kingdom. We have no desire to be in the land of our fathers again. We desire to ascribe thanksgiving and praise to him, who has conferred upon us the unspeakable privilege, that to the Gentiles we may preach Christ. God has blessed us in his work: especially has he been pleased to bless our boarding schools. In the central school at Batticotta, there are now twenty-two who give good evidence that they are born from above. Most of these possess talents which would not disgrace the ministry. These, with a number of boys in the school at Tillipally, and others who are our helpers in the mission, are the fruits of that system of which we have spoken above. To the Lord be all the praise for the work accomplished. Had we remained at home, have we reason to believe that we should have been the instruments of doing half so much good? Should we ever have been the instruments in raising up so

many, who will we hope soon go out as the heralds of the cross? And even if we should have been the instruments in raising up so many, have we reason to believe the good done by those in a christian country, would be equal to that done by these raised up here, where the numbers are so immensely great, and where as yet darkness, thick darkness almost universally prevails?

We thank you for the particulars you have given us of the good work of grace near you. Continue to write as often as you can conveniently. We need hardly say, we shall always be glad to hear from you.

May the spirit of the Lord God of Elijah rest upon your society. May it indeed be a school of the prophets. Pray much for us: pray much that the word of the Lord may have free course, and be glorified among this people.

We are, dear brethren, affectionately,
B. C. MEIGS,
D. POOR,
L. SPAULDING,
H. WOODWARD,
J. SCUDDER.

SABBATH SCHOOLS IN GERMANY.

From the Correspondence of the London Continental Society.

JUNE 30, 1826.—During the Whitsuntide holidays I was joined by nine young men, some of them the fruits of the labors of your Society's agent, in the distribution of Tracts, who under my directions went out by two and two into different villages in Holstein and the kingdom of Hanover. Some of them proceeded upwards of thirty miles from hence! Two of these young men were imprisoned for one night at W. but were liberated the next morning. The following Sabbath evening they attended at my lodgings, each to give an account of his progress and success. May God's word, in whatever way disseminated, prosper in the thing whereunto he sends it.

One of the number, who is employed in a merchant's house, has by the means of the distribution of Tracts, sold fifteen Bibles to poor persons. The gentleman in whose house he is employed, has threatened to dismiss him if he continues to distribute Tracts, but he remains unshaken, and I trust, he will so continue unto the end.

Our Sunday School, to which I would particularly draw your attention, continues to prosper. It has overcome the most formidable difficulties. The whole thing so far succeeds, that through our valuable friend, the Rev. Mr. R——, permission was obtained to hold the last public examination in the church of St. George. The circumstance which led to this happy result was this—A member of the Senate visited our Sunday School two Sundays before I left for my last excursion to Bremen, and he was so much pleased with the whole arrangement of the institution, that he strongly recommended it in the next meeting of members of the Senate!

The examination took place at the time appointed, and upwards of 500 persons were present. Our dear teachers continue to labor with unwearied zeal. Their number is sixteen, and that of the children 200. Nor is the school less flourishing, in respect to its funds; we have upwards of 700 marks in hand. To the Triune God be all the glory! May his Spirit continually descend on

this his vineyard, and may those who are sent here to be taught of men, be taught of God! yea, be called, justified, sanctified, and glorified

You will not less rejoice to learn that I have been the honored instrument of opening a Sunday School at B——, four miles from hence, where a friend of mine has been long earnestly desiring it and has kindly granted a room in his own house for that purpose! Children, to the number of 32, are now instructed every Lord's day, by two male and two female teachers, who are connected with the school at St. G. None of these 32 children attend a day school.

I have labored to establish a Sunday School at the important town of Bremen. The ministers of the reformed church there, on whom I called, have promised their support. The members of the Senate also, with but two exceptions, are favorably disposed towards it; and I have already reason to hope, that the Lord will smile upon our endeavors there for the advancement of his kingdom. I have preached at that place, and in the villages round, with some success, and distributed several Tracts. Bremen is an important station, where much good might be done.

The Sabbath is here alas! shamefully violated! and he who dares to insist on the divine command, to keep it holy, will have to contend with both professors of the gospel, and men of the world! A zealous, faithful missionary might be extensively useful in preaching Christ crucified through the villages in the Hanoverian dominions, and would in cases of difficulty have a place of refuge at Bremen.

In several villages, four, five, six, and seven miles from hence such a minister would be gladly received; they have heard the Gospel, and are hungering for the bread of life! Should I return to Bremen, I hope to visit several of them. At one of these villages, I preached some time ago, and distributed to the hearers present between 300 and 400 Tracts which were eagerly and thankfully received

O.

HARVEY ISLANDS.

Extract of a letter from Haavi, a Native Teacher in the Harvey Islands, addressed to and translated by Mr. Bourne, missionary at the Society Islands, dated Dec. 31, 1825.

MY DEAR FRIEND,—Peace be to you through Jesus Christ our Lord. The people of Mautii have received the word of God, and several have offered themselves as candidates for baptism; my heart rejoices in God, because the devils have become subject to the name of Jesus. I have sent you some of the gods of Mautii; one has been burnt. We are erecting a place of worship; it is finished plastering; also the seats are completed; our own dwelling-house is also finished, and sofa, table, and bedstead; and all the evil and bad talk which I informed you of formerly, has entirely vanished by the power of God. The people troubled me very much formerly; I could not sleep in the night for them; but I recollected the word that God had spoken, viz.—*From the rising of the sun, even to the going down of the same, my name shall be great among the heathen, saith the Lord of Hosts.* This passage of Scripture was the subject of my thoughts night and day in that season of trial and persecution; and now, He has caused it all to fall

to the ground, and He has given us our hearts desire, for behold the people of Mautii are offering themselves as servants of Jesus Christ, and the great end for which we came here has been accomplished.—*Lond. Evan. Mag.*

YOUNG MEN'S BIBLE SOCIETY.

The Observer and Chronicle contains the following extract of an Address delivered before the Young Men's Bible Society of New-York, at the late Annual Meeting; by Daniel H. Barnes, Principal of the New-York High School.

The Society here convened, has been organized for the purpose of supplying the destitute children attending the Sunday Schools in our city, with the Scriptures of truth. And can any cause be more important in itself, or more deserving the attention of the good and the wise? Look around you! On every side are misery, and poverty, and death. *Even here*, in this commercial metropolis of the Western World, amid the splendor of wealth, and the deceitful glare of public prosperity; even here, thousands are perishing—dying—hastening to the unchangeable abodes of eternity; with scarcely a thought or an intimation that they have souls to be saved or lost forever. It is believed that more than one half of the inhabitants of this city never attend any place of public worship. The children of these are, in general, destitute of the means of grace; except such as are afforded by the benevolent exertions of Bible Societies, and Sunday Schools. On a very moderate and sober estimate, it appears that there are in this city alone, 3000 children totally destitute of the means of obtaining that knowledge which maketh wise unto salvation. Were there at this moment 3000 children starving to death for want of daily food, the cry would be raised throughout the continent, and contributions would flow in from every quarter of our wide extended country. Humanity would traverse all the dark lanes and alleys in quest of the starving wretches. They would be sought out and saved from death; and multitudes would bless that charity which never faileth. But what is the death of the body? It is simply and solemnly set forth in the burial service, as “dust to dust, earth to earth, ashes to ashes.” If this was all—if there was beyond the grave no future and greater stage of existence, we might perhaps be permitted to fold our arms in quiet, and submit in silence, with the humiliating and mortifying conclusion, that “all go to one place, and that there is no difference between a man and a beast, that as *one* dieth, so dieth also the *other*; and that a man hath no pre-eminence above a beast.” But no! This sorrowful conclusion is corrected by the spirit of inspiration. The soul of man goeth upward! There is a *hereafter*; and without instruction, the eternal perdition of the deathless soul is consequent on the falling of its mortal tenement. Oh! how awful is the thought, that possibly 3000 immortal souls are perishing around us, in our very midst, at this very moment, dropping into eternity unprepared for any other abodes than the blackness of darkness forever! Shall no effort be made to save them? Shall we, who would arouse all our energies to save the mortal life, neglect all efforts to save the immortal soul? No! God forbid! Christian, haste! before the miserable sufferer expires; tell him of a Saviour; teach the dying to look to Je-

sus and live; and the parting breath to pour itself into the bosom of the Friend of sinners.

After all the success of foreign missions—success which has gladdened the hearts of all Christians, in Europe and America—can it be said that 8000 in any one year, including all the Missionary stations, have been brought within the reach of the means of grace? Could not the 8000 in our city be brought into the way of salvation at a much less expense of time, trouble, and treasure, than is now required to maintain even one of those stations? Is not the soul of the neglected child of some poor foreigner exiled from home, and sojourning among us, equally valuable in the sight of God, with the soul of an Indian Nabob, a Hindoo Brahmin, or a Chinese Mandarin? The conversion of one of the latter would ring through the world; shall we neglect the conversion of thousands of the former?

The tendency of democracy is downward. A general system of levelling all the proud, and "bringing the wheel over them," is the natural and necessary consequence of unrestrained liberty and universal suffrage. These abject and neglected children, if suffered to grow up in ignorance, will assuredly overturn the State. They must in the course of a few years become our masters, our rulers, our governors. They are to be the future men of the nation: and if they are ignorant of the first principles of liberty, of law, of religion—what can this country expect? What, but that

"From the Revolution's flood
Shall a fiery dragon start,—
He shall drink his mother's blood,
He shall eat his father's heart."

From the ruins of the temple of liberty shall start some foul and fierce spirit who had rather "reign in Hell than serve in Heaven;" one who shall sit like Marius on the ruins of Carthage, and behold with savage delight, and exult with fiend like malice, over the broken ruins and scattered fragments of that beautiful structure, which had been so lately the pride of America, and the praise of the whole earth.

Whoever has read the simple and affecting story of the first Sunday School, established by *Raikes* at Gloucester, has felt and seen how much a single individual can accomplish, when, by the blessing of God, his efforts are rightly directed. And the same may be said of Mr. Hughes, the first mover of the British and Foreign Bible Society. In fact, sir, the names of *Hughes* and *Raikes* have already taken their places on the rolls of fame, as the benefactors of mankind. They are associated with all that is good in religion, or great in philanthropy. But how simple the commencement, how noble the result! It forcibly reminds me of that most sublime passage of holy writ, which a heathen critic pronounced to be the writing of no ordinary man, "Let there be light, said God, and there was light." How simple, how mighty, how benignant! Such to my mind was the commencement of the Sunday School at Gloucester, in England. Reflecting on the miserable state of the poor, graceless, and ignorant children around him, *Raikes* says, "Can nothing be done?" The answer (and who doubts that it dropt down from heaven?) was—"Try!" TRY! What a mighty force is contained in this little word! What a mighty result! Thousands have already gone to

heaven rejoicing, who but for that answer and that effort, must have sunk under the dark cloud that covers the secrets of the nether world. Try! who will not? Every one here, I doubt not, will try to alleviate misery, to save from death, moral and eternal, the souls of those who are perishing around him. Try to give a Bible to every destitute child. Teach the prayer of the Saviour to every prayerless family in the city. A Bible, in the hands of a Sunday scholar, is the means of restraining an abandoned father, of reclaiming a dissolute mother, of recovering a wandering sister, or returning a prodigal son. Of all precious gifts the most precious.

"Oh give that treasure,—often found
Of power the fiercest grief to charm,
And soothe the bosom's deepest wound,
With heavenly balm!"

ANECDOTE.

The following anecdote was related to us by a familiar friend, who had it from a clergyman, lately returned from a visit to the west, with whom we are also well acquainted.—*Chrs. Mirror.*

"A gentleman in ———, Mass. who was favorably disposed towards religion, hearing of the revival in Troy, N. Y. and that his two brothers who resided there, had recently become the subjects of it, and feeling anxious that his daughters should experience its divine influence, set out with his eldest daughter upon a visit to his brothers. Three days after their arrival, an arrow from the quiver of the Almighty penetrated the daughter's heart, and eventuated in her conversion. After remaining in Troy a few days longer they returned to Stockbridge, the father as he came, in a state of impenitence, and the daughter rejoicing in God her Saviour. Having remained at home a few days, long enough to adjust his domestic concerns, the same kind regard for his offspring prompted him to take his second daughter into the chaise with him and revisit Troy. Shortly after their arrival the second daughter became anxious to know what she should do to be saved? but the father still continued unmoved. About this time he fell in with the Rev. Mr. ———, the gentleman who has been so successful in promoting revivals in the western part of New-York, who enquired if he had any hope that he was a child of God? On being answered in the negative, Mr. ——— asked him if it was safe to remain so, and whether he had ever prayed for a new heart? To which he replied, that although he had often tried, he had reason to fear that he never had uttered one sincere prayer to God. Upon which Mr. ——— enquired if he should pray for him? Being answered in the affirmative, they both kneeled, and while Mr. ——— was yet praying, an arrow of conviction was fastened in his heart also. At a suitable hour he retired to his chamber for the purpose of rest—where, after struggling awhile with his convictions, he threw himself upon the bed in order to get some sleep; but alas, there was no repose for him. He then rose and walked the room until a late hour, and until his views of the wickedness of his heart were so overwhelming, that he called upon his brothers to get up and pray for him, as he knew not how he could endure such anguish of mind! After conversing awhile they cried to God for help—and before they had ceased praying, the burden, which had well nigh crushed him into the dust, was taken away, and a spark of light which had burst into his soul, turned his mourning into joy unspeakable. He then enquired for his daughter. His brother informed him that in passing her chamber, the door of which was on a jar, he perceived her on her knees supplicating for mercy. On her being called and stating that she had experienced

a dreadful night; her father, without entertaining a hope for himself, exhorted her to come to the Saviour and throw herself into the arms of his mercy. The other brother then kneeled at the Throne of Grace; and whilst they were unitedly calling upon God, his love was shed abroad in her heart also. After completing this second visit, they returned home to rejoice with the elder sister and the mother who had been a professor for a number of years."

This anecdote may have an air of romance, in the view of many; and the conduct of this father may look to some like limiting the Holy One of Israel, as though he could not as readily bestow his converting grace in one place as another. We frankly acknowledge, that such would *once* have been our own reflections. But let us not condemn such conduct as wild and extravagant, without examination. Without infringing at all on the prerogatives of God, it may safely be said, that some situations are more hopeful than others for obtaining "the pearl of great price." It is in the use of means, that God usually confers the "one thing needful" on his creatures; and he has not promised his converting grace to those who neglect the means. But it will be said, He had Moses and the prophets, the preaching of the Gospel and prayers in the place of his residence. True—yet there is still something in the nature of the mind to justify the course which this man has pursued. By suspending his ordinary labors, disengaging himself from domestic cares, and quitting his residence for a season, he could give his thoughts and affections more exclusively to seeking his soul's salvation. And as he was, at the same time, discharging the claims of fraternal love, he left no room for the reproach, which is sometimes brought against such as are seeking the Lord in good earnest, of neglecting the business of their proper calling. His conduct indicated that he was in earnest—it looked some like forsaking all for Christ; and he found what he sought. There must be a similar feeling, whether manifested in this way or not, in every one who would find mercy. None will ever find joy and peace in believing, till they esteem the favor of God as life, and his loving kindness as better than life. The soul must be absorbed in this grand concern, so as to overpower all inferior considerations. And who does not see, that when the eternal interests of the soul thus engross the mind of man, he must necessarily be indifferent to many things, which the lifeless phlegmatic formalist would deem incompatible with christian propriety? If he loses his soul, all is lost; and in this state of conscious danger it is impossible for him to rest. He must act—he must bestir himself. He cannot sit down in ease; neither can he wait the movements of the mere nominal christian. His soul is awfully agitated with the inquiry, "Who can dwell with devouring fire? Who can dwell with everlasting burnings?" Who then shall blame him for fleeing from the wrath to come? Who shall arraign his conduct, when he resorts to what he considers the most promising means of learning the way of salvation? And who are more likely to be successful in imparting to him this knowledge, than such as have themselves tasted the wormwood and the gall, and afterwards the pardoning love of Him, who came into the world to save sinners, even the chief? Where shall he learn the nature of true religion from human example, if not among such as are feeling it in the ardor and freshness of its first love, and exhibiting its influence in a life of devotion and active obedience?

We can recollect several instances, which have passed under our own observation, of persons who have resorted to places where the Lord was pouring out his Spirit with the hope of themselves obtaining religion. Here they made religion their exclusive care, and attended on all the means of grace which at such times are unusually abundant and impressive; and by so doing have obtained a hope of pardon and eternal

life. We would not justify any extravagance, or impropriety of conduct in what regards religion; but we would ask those, whose feelings of propriety may be wounded by the above anecdote, to inquire which course of conduct appears the more rational, when examined in the light of the judgment day?

SLAVERY.

From the *Genius of Universal Emancipation*
AMERICAN CONVENTION.

This Assembly closed its first session in the city of Baltimore, on the 28th ult. The number of delegates appointed, was thirty-four, viz.—from New York, 5; Pennsylvania, 10; Delaware, 3; Maryland, 10; Virginia, 4; North-Carolina, 1; and Tennessee, 1; of whom twenty-three were in attendance. The proceedings will be published in the *Genius of Universal Emancipation*, as soon as they can be obtained for the purpose.

The editors of the "National Intelligencer" very patriotically promised to keep an attentive eye on this "Congress of Visionaries," as they sarcastically termed it; and it is to be hoped they will soon let us know what they have been able to discover. Doubtless they can muster courage enough to wield the tremulous pen for a column or two, soon after the return of their messenger. Their direful forebodings, perhaps, will even be wholly dissipated, when they learn that two-thirds of the delegation (within a fraction) was from slave-holding states.

Of the business that was transacted in the Convention, it is unnecessary to say much now; as the proceedings will shortly be laid before the public. It may not be amiss, however, to observe, that no measure, either proposed or acted upon in that body, appeared so pregnant with awful portent, as the "visionary" slave editors have anticipated. The session was an interesting one. The discussions were in some cases animated, though temperate and dignified; and the business was conducted harmoniously. The members, in taking their leave of each other, evinced a degree of unity and cordial fellowship which is characteristic of true philanthropy; and it is to be hoped that the same spirit will be cherished among them, until the principle for which they contend shall be embraced by the whole of the great American Community, and the demon of slavery shall be banished from the western world.

"HAIL COLUMBIA!"

Look at this, gentle reader!—Is it not worthy of note? A REGULAR MARKET FOR MEN unblushingly advertised *within sight of the Capitol* of this land of liberty. And this is but ONE OF MANY such establishments in the district under the immediate control, and even under the *very eye* of Congress. *What say you, Americans?*

"NEGROES WANTED."

The subscriber has settled himself at his brother's residence in Georgetown, D. C. for the purpose of purchasing negroes! and as he expects to be stationary during the fall and winter, he will always be ready to attend to any thing in his line of business. And as he will always keep a supply of cash, he will at all times give the highest price the market will afford. He may be seen at all times at his brother's residence in Georgetown.

two doors below the stage office of the Union tavern. Persons not wishing to come to town can always have their business attended to by dropping a line to the subscriber at the above place; and all persons having property to dispose of, will find it to their advantage to call on him before they sell. He will always give extraordinary prices for seamstresses and mechanics. * * * * *

Georgetown, D. C. Aug. 1.

From the Richmond Family Visitor.

VIRGINIA SOCIETY FOR THE PROMOTION OF TEMPERANCE.

On the 28th of October, a society bearing the above appellation, was formed at Ash-Camp Meeting house, Charlotte county, Virginia, by a number of Ministers of the Baptist denomination. The object of this Society is to counteract, lessen and prevent, by the most suitable means, "the detestable and ruinous vice of intemperance." Though commenced by the Baptists, it is not intended to exclude any person who will comply with the conditions of the constitution.

The indispensable condition of membership, is entire abstinence from the use of ardent spirits, except as a medicine. Eleven persons subscribed to it.

Among the resolutions expressive of the sentiments of the society respecting intemperance, are the following:

Resolved, That in the opinion of this Society, to elect a *drunkard*, either to make laws, or to execute them when made, is virtually, not only to *legalize*, but to *honor* crime—to break down the barrier which Reason, Truth and Scripture have fixed between virtue and vice—and to lay the axe at the very root of the *Tree of Liberty*.

Resolved, That in the estimation of this Society, the employment of a drunken servant—a drunken mechanic—a drunken schoolmaster, or an intemperate physician, without necessity, and merely because such may be obtained upon *cheaper terms* than such as are sober and industrious, is to gratify *avarice* at the expense of *moral principle*—is to exercise and indulge a narrow, selfish disposition, in the place of that heaven-born benevolence which consults the *good* of the *whole* community.

Resolved, That it be recommended to the female part of the community to discountenance and frown from their social circles, all young men who are frequently known to be in a state of intoxication, and to look with *suspicion* upon such as are *fond* of *strong drink*.

Resolved, That we view, with the deepest regret, the erroneous conduct of those parents who train up their children to the regular, habitual use of strong drink. The wisest of men hath said: "*Train up a child in the way he should go, and when he is old he will not depart from it.*" If this be true as a *general rule*, when children are trained to sobriety, industry and piety; how much more may those parents, who train up their children, by precept and example, to believe that the habitual use of strong drink is essential to their health and comfort, expect that the *habit will become second nature*; that the chains put on in infancy, and worn with ease and without suspicion to manhood, will, in old age, if not before, bind the victims to infamy and death.

CIRCULAR.

To enforce and urge upon the community the principles and objects embraced in the preceding Rules and Resolutions, the Virginia Society for the promotion of Temperance, offer the following remarks:

And in the first place, by the mercies of God, we entreat the solemn attention of those who profess to be the ministers of the Lord Jesus Christ. If, brethren, ye be indeed ambassadors for Christ—if a sense of the worth and danger of immortal souls hath been fixed upon your hearts by the Holy Ghost, you cannot, you have not, remained unconcerned, silent spectators, while the sin of *intemperance*, the fell destroyer of souls, hath

"Spread its trophies o'er the ground,
"And scattered slaughtered heaps around."

In forming a Society to remedy, as far as in us lies, this modern plague, we have had an eye especially to the ministry—to the heralds of the Cross of the immaculate Jesus. For it may be considered as an axiom, in the religion of the Bible, that, under every dispensation, those who have been regarded as the teachers of its precepts and doctrines, have exercised no small influence in moulding the sentiments and practice of all such as were disposed to receive their instructions.

Hence, although the Bible is acknowledged by all as the standard of truth, yet it is not so much the *real* Bible as the interpretation of it by the teachers, which fixes the standard of religion and morals amongst us.

In this way we may, perhaps, account for the prevalence of the sin of intemperance in the visible church; and for the poisonous influence which hath thence been spread amongst the irreligious part of our society. Not a few *professed* ministers of the Holy Jesus Christ have fallen victims to intemperance. And as the mind shrinks with horror at the idea that such splendid talents, such able and eloquent preachers share in the world of spirits with Saul, Balaam and Judas, they are, by their several admirers, canonized, with Abraham, Isaac and Jacob—with Moses, Timothy and Paul.

Many others, who are not yet fallen, are nevertheless bound fast in the cords of their lust, and, with hasty strides, are borne forward, unresisting captives, to the loathsome altar.

These wilfully forget that their predecessors in the same road, were once sober—once temperate but, *habitual* drinkers: that they once mocked—once laughed at the idea of danger, and treated the faithful reprove as an enemy; his benevolent warning as an insult, and his interference as treason against the *liberty* of the Gospel.

Being as fond of strong drink as Demas was of the world, and as Simon Magus was of filthy lucre, they fondly hope that their intemperate friends are gone to heaven, and that they themselves, if their own end should be like theirs, will follow them to glory.

Hence the doctrine is virtually taught, in the *ostensible* school of Christ, that a drunkard may be a respectable magistrate—a respectable legislator—a respectable lawyer—an honorable judge—a worthy physician—a good preacher—and that any or all of these may thus live, and thus die, and go to heaven—the habitation of *light, purity, Holiness* and God.

Hence, the visible church is, in many places,

bloated with intemperance. Hence, in popular estimation, this sin has not only lost the infamy which Jehovah hath fixed upon it; but is freed from the penalty which he hath annexed to it. And hence, too, we hazard no violation of truth, when we say, hell and the grave are yearly peopled with thousands of immortal souls.

If these things be true, then it follows that the cure for this disease—the balm of these wounds, must commence with the *ministry*.

For it will not transcend the limits of probability to conclude, that if every professed minister of the Gospel lived soberly, righteously and godly—and were so free from the love of strong drink, of filthy lucre, and of popular applause, as to declare all the counsel of God, then the sin of intemperance, whosoever the gospel is preached, would be ranked as it is in God's immutable counsel, with adultery, theft and murder.

Then, every drunkard would, in due time, be excluded from the visible church; then drunken ministers would be as rare as honest rogues; then, our courts of justice would not be disgraced by the features, nor equity be perverted by the decisions of intemperance; then, in vain would the drunken candidate expect a seat in the Legislature to make laws for *sober* society; then, the drunken physician would be shunned as an enemy more to be dreaded than the plague; then, the lawyer in the face of a *sober* court, and before a *sober* jury, could never have the unblushing effrontery to plead the beastly crime of drunkenness in extenuation of its kindred, but more horrid crime of murder. Were this subject properly understood and felt in all its solemn import, then would virtuous, Christian parents sooner trust their children to be educated by the untutored savage, than to the care and tuition of a drunken schoolmaster. And then, too, the virtuous, the chaste female would almost as soon commit her body, a living sacrifice, to the funeral pile, as to seek peace and connubial happiness in the embraces of a drunkard.

And is such a state of religion and moral sensibility desirable? And would it remove from our land ten thousand times ten thousand occasions of misery and wretchedness and death?

How then shall we attempt its attainment?—We answer: Let the ministers of the Gospel endeavor to realize their awful responsibility. For upon a *sober, temperate, faithful* ministry—upon a pure preached Gospel, and strict Apostolic discipline, the cause of temperance—the cause of truth and of God, depends, more than upon detached Societies, which, at best, can only operate as useful auxiliaries. Let each minister then ask his own conscience, as in the presence of the Almighty, heart-searching Jehovah, and as with the day of death and judgment before his eyes, whether he has faithfully declared *all* the counsel of God. Whether he hath again and again pointed the drunkard to the fiery doom that awaits his soul. Whether or not he hath urged and insisted upon the expulsion of every intemperate professor from the church or churches of which he has the care. Whether his own example or conversation may not have encouraged his children, his domestics, his friends, his neighbors, or his brethren, to approach the margin of that precipice—that gulph, whence none return. Whether or not he hath cast the weight, the *whole* weight of his influence into the scale of temperance. Whether

his lips may not, in the pulpit, or in church conference, have been sometimes sealed in silence, by the whisper of conscience, saying, "*Physician, heal thyself.*"

Let each one inquire, was *I* in the eye of the Eternal Spirit, and did *He* describe my character, my office, when by Isaiah He said, "*His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant.*" In the character of these watchmen are concentrated four qualities, any one of which ought to disqualify the possessor for the ministry. They were ignorant—slothful—covetous—and addicted to sensual pleasure. And shall we suppose that there are none such in the present day? On the contrary, doth not the state of the visible church, in many places, and called by different names, evince that the picture was drawn by the pen of inspiration, and that these times furnished the original? And let all such, with all who are, or may be tempted to become such, hear the language of our Lord: "*But if that evil servant shall say in his heart my Lord delayeth his coming; and shall begin to smile his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; And shall cut him asunder, and appoint him his portion with the hypocrites; there shall he weeping and gnashing of teeth.*" Let all the young ministers, especially, who have newly entered upon the work, with all those who feel the awful necessity laid upon them, inquire whether, in consideration of all they have read, all they have heard, and all they have seen, in reference to this subject, it would not be more wise, more prudent, and more for the glory of God, for them to handle not, touch not, taste not spirituous liquors.

But to parents, especially, the natural guardians of the rising generation, we offer the following remarks:

Can you, beloved friends, while witnessing the destructive ravages made upon society by the intemperate use of spirituous liquors, remain inattentive to the best interests of your children? While you behold the most promising talents of our country withering under the blasts of this moral pestilence—while you see the besotted husband deaf to the entreaties of his affectionate spouse, and unmoved by the cries and tears of his beggared children—the ungrateful prodigal, profusely prostituting the fruits of a parent's industry to the low, the brutal pleasures of the bottle and the brothel—while you see honor, character, friends and prosperity, all sacrificed upon this unhallowed altar, and remember, too, that for all these things, God will bring the drunkard into judgment; will you not be persuaded to adopt, in regard to your rising offspring, such a course of instruction and discipline, as may promise the most effectual safeguard against these evils?

And for this all important end, we venture to assure you, that, *Example* is the great *Desideratum*,

Let your children, then, often hear from your lips, and constantly read in your lives, that you consider drunkenness, not only as a brutal departure from rationality, but a heinous sin against a Holy God—and, not only an abominable sin in itself, but often the prolific *parent* of many other crimes. And let them see and know that you view the habitual use of spirituous liquors, as the most easy, least suspected, and most certain introduction to the hateful vice.

Therefore, by your conduct evince to them, that you use it, if you use it at all, not as an ordinary means of exciting an unnatural and voracious appetite, but as a cordial for the faint and weary, a medicine for the diseased.

Let them often hear and know, from unquestionable evidence, that you regard tippling shops and the places of drunkenness, as traps for the unwary spendthrift—as hot-beds of vice—nurseries of disease—and as the broad road to poverty, reproach, infamy and eternal death. Impress upon their tender minds, by seasonable remarks, confirming the impression by your conduct, that, in your apprehension, no natural or acquired talents—elevation of birth—or rank—or station, can hide the horrid deformity of intemperance, or screen its hapless subject from merited ignominy.

Point your growing son to the forlorn widow, and to the destitute orphan. Tell him, that woman once had a husband, that orphan, a father—that he was *once* temperate—*once* sober—*once* affectionate; but that, by the *habitual* use of strong drink, the infant *lost* became a giant—that *then* the comforts of the domestic fire-side were exchanged for the brutal pleasures of the grog-shop—and death with all its consequences chosen in preference to a life of rational, virtuous sobriety. Tell him, and O press the solemn truth upon his heart, that this is only one among ten thousand of victims, which people annually the prison, the grave, and Hell.

In conclusion, we address a few remarks, separately, to that portion of society, which hath not yet been brutalized by *intemperance*. Listen to our voice, O ye *virtuous* matrons, who feel a mother's sympathy, who know a mother's love. Do ye desire safety? Do ye desire peace? Do ye desire domestic comfort? Do ye desire happiness, in time and in eternity, for your daughters? Teach their infant minds to shrink at the approach of the drunkard—and to shudder at the thought of a union with him. Teach them, that it is he, who with ruthless treachery, violates the marriage vow—squanders in taverns and brothels the patrimony he never earned—scattereth fire brands and death, and saith, Am I not in sport? that his is the heart that cannot melt at the voice of love—nor relent at the tears of grief. And O, if ye have so learned the doctrines and precepts of Christ, as to know and feel, that there is a *Heaven*—that there is a *Hell*; teach them that the drunkard's steps take hold on hell—that he shall *drink* the wrath of God—for ever—for ever—for ever.

Lotteries in England.—The last lottery authorized by the British government was to be drawn in London on the 18th of October last. In that lottery were six prizes of £50,000 each. The most positive assurances were given that it had been absolutely determined by the government, that this last of lotteries should be closed on that day.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 23, 1826.

CONFERENCE OF CHURCHES.

Sixteen churches lately convened, by Pastors and Delegates, at Newport, N. H., formed themselves into a circular Conference, agreeably to the recommendation of the General Association of the state. The Conference recommended to all the churches within its limits, the observance of the 1st day of January, as a season of united and special prayer for the Holy Spirit, on their churches and congregations.

The same anniversary was observed the last year by Christians in Boston, where earnest, united prayer was made to Him who is more willing to give his Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. And behold how he has fulfilled his promise. Will not Christians, in this and other places, be encouraged to follow the example.

SABBATH SCHOOLS IN BOSTON.

We learn from the Recorder and Telegraph, that a general meeting of the evangelical friends and patrons of Sabbath Schools in Boston, was held on Monday last. The house was crowded, and not a few manifested their interest in the exercises by standing in the aisles for several hours. From an abstract of the Reports rendered, it appears that the Boston Society for the Moral and Religious Instruction of the Poor, has under its care fourteen schools; the whole number admitted from their commencement has been 9897; increase in two years, 2369; number now enrolled, 1866; average number that attend, 1224; reckoned pious, from 17 to 20, (1 in the Bennet-st. school, 6 in the Southack-st. and 10 in the Adult African); inquiring, from 33 to 50—Teachers, 212; pious teachers, 136; teachers inquiring, 76; scholars become teachers, 29. In the African Adult School, which began four years since, those who attend are from 25 to 35 years of age. Two females about 60 years old, have learned to read since they began to attend. One man of 60 years, and another of 45, have just learned the alphabet, and are now in easy lessons of the spelling book.

The Baptists have four schools. In the second, 5 teachers have made a profession within two years; others may be considered as serious inquirers. There are no instances of certain convictions, but an unusual solemnity and tenderness among the scholars. The number admitted to the third, within two years, is 303; 5 scholars have become teachers. Rev. Mr. Paul states, that two scholars in the African school give hopeful evidences of grace. There has been a gradual increase in the school yearly, since its establishment; and the scholars are remarkably orderly in their deportment and studies.

The Methodist Schools are four. In the 2d Division there was a season of special seriousness, last winter; during which 10 scholars were hopefully converted, and 4 have made a profession. The seriousness still continues in a degree, especially when the school

is addressed, or in time of prayer. In the 3d Division, 2 scholars are hopefully pious, and have made a public profession.

W. Ropes, Esq. gave the details of the schools, which are supported by the Moral and Religious Society; said the friends of Sabbath Schools could come before the public with the testimony of facts in favor of their utility; and urged the importance of increased effort.

For the Religious Intelligencer.

EDUCATION SOCIETIES.

A Mistake corrected.

At a late meeting of the Young Men's Education Society in New-York, Jeremiah Evarts, Esq. said that "it had been his happiness to be connected with the first society of the kind ever formed in this country,—that this was the Connecticut Education Society, organized in 1814." Similar statements have been so often made, that I am induced to state the real fact in this matter. About the year 1804 or 1805, I was informed by some of the ministers living in the western part of Vermont, that the Rev. James Davis had proposed to them, that he would appropriate a certain sum of money to aid in educating indigent pious young men for the ministry, if they would unite in forming a society for the purpose. Previous to this, there had been a revival of religion in many of the congregations, and many indigent young men were raised up, whose eyes were turned towards the ministry. The ministers, among whom were the Rev. Messrs. Jackson, Preston, Griswold and Hall, immediately embarked in the matter, formed an Education Society, took several beneficiaries under their care, and educated them, principally, at Middlebury College. All this took place about ten years before the organization of the Connecticut Education Society in 1814, as hundreds of living witnesses can attest. As early as 1806, a Female Education Society, auxiliary to the one before mentioned, was organized at Middlebury; and about a year afterwards, Mr. Henry Homes, of Boston, being on a visit at Middlebury, was pleased to manifest his approbation of it, by liberally subscribing \$50. Shortly afterwards, the Rev. William Jackson visited Boston and the vicinity, explained the object of the society, and obtained donations of money and books.

Vermont, then, has the honor of originating the first Education Society in the United States; the ladies of Middlebury, the honor of originating the first Female Education Society; and to the Rev. James Davis is the honor due of the first proposal to form an Education Society in the United States. Let honor be given to whom honor is due. The writer of this, having had a personal knowledge of the foregoing facts, can ascribe their being so long withheld from the public, only to the modesty of the persons heretofore named. It has been thought proper to trace the origin of Bible Societies, Sabbath Schools, &c.; and it is no less so, to notice the origin of Education Societies. Such facts become matters of history, and are well worthy of being recorded. C.

Geneva Agency.—We ought to have mentioned a number of weeks since—and we wonder how we could fail to do so—that the Geneva Agency of the American Home Missionary Society, during the summer and fall, made out appointments for ten missionaries, and raised ample funds for their support. How much more has since been done, we are not now able to say; but the operations of this energetic agency are doubtless continuing to increase.—*W. Rec.*

The amount of donations acknowledged in the *Missionary Herald* for December, is \$7,872 88—besides legacies, clothing, &c.

Revivals.

We rejoice to learn that a revival has commenced in Richmond, (Mass.) We do not know how far it has progressed. Letters just received in this city, state that "there is great solemnity resting upon many of the inhabitants, and many are surrendering themselves into the hands of the Saviour." A youth, about 13 years of age, who lately belonged to the Sabbath school in this city, and now residing in Richmond, writes to her companions like one who has a new song put into her mouth, and with the ardour of one who had found the pearl of great price. She says to one, "The present time is as solemn as Eternity; many are making the interesting enquiry what shall I do to be saved? Our meetings are, crowded, and particularly interesting. O! I am afraid that you are as stupid as ever; if you are, do not remain so an hour longer; what would be your case, if God should call you into Eternity to night. Could you expect to go to heaven with your wicked heart? No—you must repent of your sins, or you will perish for ever. I beg of you to go to the Saviour before you give sleep to your eyes, or slumber to your eyelids; plead with him on your knees for pardon and salvation. He will not turn you away without a blessing. We are fatherless children and need the protection of our Heavenly Father. I can tell you that I never knew before what true happiness was. Nothing would tempt me to turn back to the world, and live as I used to, in the neglect of my blessed Saviour. I can hardly express to you how much I want to see you, to tell you of the reality of religion, and plead with you to prepare for death, and then you will be fitted for the joys of heaven. Jesus stands with out-stretched arms to receive you. O put not off an hour; if you do, it may be for ever too late."

To another she writes:—

Since I last parted with you, a great change has been wrought in my feelings. O—I must talk to you about these things, and tell you it is high time to think about your precious soul, and to think how long you have sinned against the best of all beings. Do not think that some future time will do as well. This night your soul may be required of you, and O where then will it be. I can tell you from happy experience that I never knew before what substantial enjoyment was. Jesus Christ is to me the one altogether lovely, and I wish to serve him as long as I live.

I attended an anxious meeting last evening, and I can hardly express to you the interest I felt in it. One room was filled with Christians, who were praying for anxious sinners, while the other was silent and solemn. Many here are pleading for mercy, and some have obtained it.

We occasionally hear, says the editor of the *Western Recorder*, individuals speaking in terms of gladness of "the late revival," and individuals, too, who a short time since were seen to be active in its promotion. What is this but a virtual acknowledgment of declension? a declension which is utterly inexcusable, and which involves the deepest ingratitude. Did such persons, at the commencement of the revival, really repent of a former declension? and are they

now mourning bitterly over their barrenness, and seeking in dust and ashes, the face and favour of the Almighty? They may have formerly repented; but they are not now doing it. Now they are getting into a state which they secretly imagine to be a matter of necessity, a thing of course, a necessary consequence of having been much engaged for a little season. But were they too much engaged on a late occasion? O no; they then lamented their infinite short comings in duty; and they had cause for lamentation. Now they are beginning to look back with complacency upon what they then felt and achieved, and to be more really satisfied with their present state, than they formerly were with their measure of engagedness. How is this? Has God changed? Has his honour become a matter of little consequence? Has the worth of souls diminished? Or are sinners now in a state of safety, after having resisted such a blaze of light, and despised such amazing privileges? No; but every thing the reverse. Do such persons, then, never expect again to be engaged in religion? O, yes; but they must rest a little now. They must make a little more work for repentance. By and by, they will put on sackcloth for all this coldness. Their repentance shall be so deep and so sincere, that God will pardon his servants the little thing which they are now doing. He knows their weakness and frailty; and will doubtless be well pleased to have them rest a little just now. Having come up to his help, and achieved just such a victory as greatly to enrage his enemies, and to cause them to rally, and to come in like a flood, to make a fiercer and more desperate onset than before—O, yes; they may rest now—may retire from the field of action, sit down quietly and see the enemy triumph. Desertion is common among Christians. The disciples all forsook their Master on the day of crucifixion; and one of them swore that he never knew him.

Alas! there are already examples enough of this character. Every revival in the past tense exhibits a multitude of them. But did the disciples sit down quietly in the midst of their desertion? By no means. We have learned to improve upon their unfaithfulness: We have learned to add insult to injury. Instead of "weeping bitterly" for our sins, we practically claim our indulgence in sloth, as the reward of former activities. To be sure, we must repent of this sloth by and by; but for the present we must indulge in it a little a very little; and thus we get down by littles into the depths of luke-warmness, there to stay perhaps for a course of years.

Shame on such unfaithfulness! Talk not of rest or of declension. The present, to all the places in this vicinity which have been visited with dew from on high, is a time of awful interest. The Lord has not yet left us; nor will he depart, unless we wound him in the house of his friends, and greatly provoke him by our lukewarmness and unbelief. Let every individual be faithful. Immense consequences are involved in this thing. Let every private Christian, every elder, every minister of Christ, be faithful. Rely upon it—the present is no time for rest or slumbering.

Revival in a Female School.—It gives us very peculiar pleasure to learn, that a work of divine grace appears to have commenced in the Female Classical Seminary at Brookfield, and that the inhabitants of the village also participate in the blessing.—*Rec.*

Extract of a letter from Rev. Mr. Nash, dated the 5th inst. at Troy, N. Y.

"The character of the good work in this city is rising: I have spent about three weeks in Brunswick. The work has there been very great. There are probably, not more than 160 adults belonging to that congregation; between 80 and 90 are now hoping in the mercy of God, all this in about eight

weeks. The number of professors, previous to the late revival, was about 60. Many of the remaining are under conviction."

At Hoosick, another town in this county, there is also a very extensive revival of religion.

Bennington in Vermont, is also, we understand, enjoying a season of the special presence of the Holy Spirit.—*Troy Review.*

From a correspondent in Washington, Mississippi, we are happy to learn that a work of grace is going on in the Female Academy in that place. Sixteen of the young ladies have embraced religion, and many others are earnestly seeking for the same blessing.—*Zion's Herald.*

NEW-YORK STATE PRISON AT AUBURN.

From a statement recently published by G. Powers, Agent and Keeper, it appears that the system of discipline and instruction has wrought a gradual reformation in many of the convicts, beyond the expectations of the school managers.

Where effective discipline is connected with an effectual separation of the convicts—where those convicts are allowed salutary exercise of body and mind, under proper restraints—where the ignorant are instructed,* and the intelligent subdued—where every movement, privilege and deprivation tends to produce a moral action upon the mind, and to soften the feelings and affections—where the reproofs and consolations of religion are daily administered, and especially on the Sabbath—and where the resident Chaplain and principal officer habitually visit their solitary cells and personally admonish with kindness and pungency—what cheerful hopes may not the Christian, the Philanthropist and Statesman indulge.

Sufficient time has not yet elapsed fully to develop the influence of confinement in this prison, in reforming the habits and dispositions of men; but enough has appeared to promise the most favorable results. There have been fewer re-convictions according to the number of convicts, in this prison, than in any other known; and their frequency is evidently diminishing. From 167 of the convicts last received, there were but three on re-convictions, one of whom was from the solitary class.

With a view to ascertain the conduct of convicts who have been discharged from this prison, and whether they had been made better or worse men, about three weeks since, an inquiry was instituted, and has been continued by means of circular letters and otherwise—in answer to which, we have received accounts respecting forty-seven convicts.

The favorable information thus far obtained, surpasses our most sanguine expectations.

Information has been received of the above 47 convicts mostly through post-masters, to whom circulars were directed; of others from sheriffs, and of some from individuals who have visited the prison, and who are acquainted with them.

Of this number, 31 are spoken of in terms of decided approbation, as sober, honest and industrious citizens; and what is peculiarly gratifying,

* Since the printing of the article relating to Sabbath School instruction in this prison, the number of scholars has been increased to 100, which is nearly one fourth part of all the convicts in prison.

because it was in a degree unexpected, several are mentioned as having been before convicted, more or less addicted to habits of intemperance; and some very notoriously so. Of an individual of this latter class, the sheriff of the county of — says—"I knew him before he went: his conduct, habits and manners were bad—he was a poor dissipated being. He neglected and abused his family, and was a scourge to community. Since his return here, he has behaved himself like a man and a Christian, and seems altogether reformed from his former propensities."

Five are spoken of with more reserve, but still are described as being much improved.

One is mentioned as having previously to conviction been a very bad man, and as having behaved extremely well since his discharge; but the shortness of the time since his discharge, renders it impracticable to form any decisive opinion as to his future conduct.

Whether subsequent accounts will prove as favorable as the foregoing, cannot at present be known; still enough is known to convince the most skeptical, that the reformation of the votaries in crime in a penitentiary, as has been thought by some, is not absolutely a visionary idea.

JEWISH CHRISTIANITY.

The new Unitarian church in Mercer-street, New-York, was dedicated on Thursday of week before last, and a Sermon was delivered on the occasion by the Rev. Dr. Channing of Boston. Mr. Noah, a Jew, Editor of the New-York Enquirer, and "Governor and Judge of Israel," pronounces it an eloquent and resistless defence of Unitarian principles, and adds—

"We, of the primitive church, listen with great pleasure to our junior colleagues, who, in these enlightened times defend the faith—the constancy—and the principles of the chosen people, and present them to public view, in a light at once true and engaging."

We were not present at the dedication, but we presume from the remark of Mr. Noah, that the discourse of the Reverend Orator was a Eulogy on religion in its simplicity,—as it existed in the primitive age, stripped of the odious peculiarities introduced eighteen hundred years ago by Paul and his associates—the religion which prevailed in those times of happy ignorance that God winked at, before men were every where commanded to repent and perform those other uncomfortable, unclassical and ungentlemanly duties, which divines of a certain stamp in our city are continually urging upon their hearers. We have long been of the opinion that this simple religion of Mr. Noah and Dr. Channing, is much better calculated for universal currency than any other. Indeed, we see no serious obstacles to the immediate conversion of the world to this religion. The Jews may be said to be already brought in, the Governor and Judge of the whole race, as we have seen, having announced that he is a convert, or rather that he has no need of conversion, a sentiment in which he will be joined, no doubt, by all his brethren. And with the Jews we may expect the Gentiles also. The great reason why our orthodox missionaries in India make so few converts is, because they inculcate doctrines opposed to the practices and opin-

ions of their hearers,—doctrines not contained in the Hindoo creed, and which, perhaps, were never heard of till preached by the missionaries!—By this narrow and unaccommodating spirit they keep out of the church all but the few whom they can bring to think like themselves. Far different from this is the policy of Unitarians. To make sure of success, they wisely erase from their creed all that is offensive to Jews, heathens, and infidels; and by this masterly stroke accomplish the work of conversion at once. It is said of Mahomet, that after in vain commanding the mountain to come to him, he resolved to go over to the mountain. Mahomet had wit, and the Unitarians have profited by it. They know very well that it will require little short of a miracle to convert the world on the plan of the orthodox, but is very easy and pleasant to go over to the mountain.—*Obs. & Chron.*

CHURCH MUSIC.

The interest in this subject, which was recently excited in Boston by Mr. Mason's Address, has not subsided, but has apparently received a new impulse. A meeting was held at Hanover Street Vestry, on the evening of the 7th inst.; where the proceedings were such, as to give promise of some permanent improvement in the sacred music of this city. Rev. Dr. Beecher was chairman, and Mr. George Denny, clerk. The subject received a free and full discussion; in which Rev. Messrs. Beecher, L. Dwight, Green, Knowles, Rand and Anderson, with Messrs. Noyes, Snow and D. Hale took part. A Committee of 18 gentlemen was appointed, two from each church in the Baptist and Evangelical Congregational connexions, and one Methodist, to take the whole subject into consideration, and recommend measures for the improvement of Music. The meeting very unanimously adopted several leading principles, similar to those which had been advanced on the former and present meetings, as a general guide to their committee. They are, in substance, that sacred psalmody is a very important part of divine worship; that the cause of religion demands an improvement in the present style and performance of it; that it is the special duty of Christians to make efforts for that purpose, and also to prepare themselves when, practicable, to take part in singing; and that the most eligible mode of conducting church music is by a choir, under the guidance of pious men, with whom that part of the congregation who understand music may join.—*Recorder and Tel.*

Mr. Editor—The following touching story was related to me by a friend, and I have ventured from memory, to communicate it to you for publication.—*Philadelphian.*

A minister of the gospel, a resident of the interior of Pennsylvania, being on a journey to this city, one morning before the dawn of day, broke the silence which prevailed among his fellow travellers, by enquiring if there were none of them, who could enliven the hour before sunrise, by raising a note of praise to the gracious and glorious giver and author of all their mercies and consolations—urging the reasonableness and pleasantness of the duty proposed; but no heart among the whole number seemed to be in tune for such a service—the speaker brought strange things to

their ears.' The songs of Zion were matters with which they were wholly unacquainted, as they were with their glorious theme—their lips were sealed, and silence again resumed her reign; but presently the morning light began to gild the orient, when the driver who had overheard the conversation, and perceived with astonishment the result, raised his voice and with elevated affections sang,

"Lord in the morning thou shalt hear
My voice ascending high,
To thee will I direct my prayer,
To thee lift up mine eye,"

and continued his offering of praise through the whole of this excellent psalm, to the astonishment and shame of his auditors. The stage soon stopped at the usual watering place, when he sprang from his seat, and opening the coach door, said, Gentlemen, the coach will stop for a few minutes—if any of you have a word to say to a poor, sick and dying fellow creature in this house, please follow me. Oh, ye wise, mighty and noble of the earth, when this poor stage-driver shall come to the general assembly and church of the first born, and shall sit down with Abraham, Isaac and Jacob, and all the spirits of the just made perfect in the kingdom of God, where will ye appear?

From the Journal of a Missionary.

Awful abuse of Scripture.—I lately conversed with an old man about 80, and found him very ignorant of the great truths of the Gospel, but very wise in his own eyes. I asked him if he knew what the new birth was; after some hesitation he confessed he did not understand it. I then asked him if he ever had his children baptised at church? his answer was, "to be sure, I have had nine christened, for I lived many years with a clergyman." "Can you tell me what was the design of their baptism, or why you had them baptised?" "Indeed I do not know," replied he, "only it is the custom of our church." I then attempted to explain the necessity and nature of the new birth to him, but he said, "I do not want to know any thing about it, for where much is given much will be required." I told him his ignorance was his sin, and then directed him to Christ, and left him.

(*Lond. Home Miss. Mag.*)

THE RUINED DAUGHTER.

Affectionate Mothers,

It is your duty constantly to remember, that Providence has laid the earliest, the heaviest, and most important part of education, upon you; but it has alleviated and sweetened the task by many peculiar affections and endearments. Let me suppose you have done your duty, and carefully reared up infancy and childhood. The charge must then pass into other hands. But surely both your hearts and conscience tell you that you have not yet done with them. Female children in particular are an anxious and a lasting burthen upon the mother. They love you, they look up to you, they imitate you. You must be, therefore, what you wish them to become. Will a daughter learn to be industrious, from an idle, indolent mother? Will she learn to be sober-minded, by seeing you habitually carried away by the pride of life? Will she catch the spirit of piety from one whose very Sabbaths are devoted to dissipation

and pleasure? I will not insult you by supposing that a positively bad example has been set, or that your darling charge may have grossly deviated from the paths of virtue; but let me suppose for a moment, a case that may, and does, happen every day; that your daughter has grown up with a vain, light, worldly mind; has acquired a taste for dress and amusement; has become a perfect mistress of the usual accomplishments of the day and place in which we live; has become an object of attention and admiration.—Let me suppose her attacked with disease, perhaps, the effect of levity and dissipation. See, the roses are fading upon her cheek, her "beauty is wasting like a moth;" all her vivacity is reduced to the sudden glow of the hectic, which is gone, before it is well come; she feels the witness of death at her heart, she looks up to you with clouded, wistful eyes, and says, "Ah, my mother, you were too indulgent to me. You assisted the tongue of the flatterer, and taught me to forget myself. I was made to believe myself an angel, and now feel that I am a worm. Seeking to shine in the eyes of man, I have neglected the means of finding favour in the sight of God. I now wish I had frequented the house of prayer more; I wish I had not frequented the company of the giddy, the thoughtless, and the profane. I do not accuse my mother of designedly misleading me; but, would to God she had better understood her own duty and my real interest. Life had been more respectable, and death less frightful than I find it to be. O my God, have mercy, have mercy upon me."

It had been easy to have added to the strength of this address; but even from this, the maternal heart recoils, and deprecates with horror, an hour so dreadful. Well, blessed be God, it is yet a great way off; and what is more, it is in your power to prevent it; I do not mean the stroke of death; but the arrow of death dipt in the poison of remorse. God grant that you may never feel it.—*Hunter.*

MATERNAL INFLUENCE.

The mental foundation is unsealed to the eye of a mother, ere it has chosen a channel, or breathed a murmur. She may tinge with sweetness or bitterness, the whole stream of future life. Others have to contend with unhappy combinations of ideas. She rules the simple and plastic elements. Of her we may say, she has entered into the magazine of snow, and seen the treasures of the hail. In the moral field, she is a privileged laborer.—Ere the dews of morning begin to exhale, she is there. She breaks up a soil which the root of error, and the thorns of prejudice have not pre-occupied. She plants germs whose fruit is for eternity. While she feels that she is required, to educate not merely a virtuous member of society, but a Christian, an angel, a servant of the most High, how does so holy a charge quicken piety, by teaching the heart its own insufficiency!

'The soul of her infant is uncovered before her.' She knows that the images which she enshrines in that unoccupied sanctuary, must rise before her at the bar of doom. Trembling at such tremendous responsibility she teaches the little being, whose life is her dearest care, of the God who made him; and who can measure the extent of a mother's lesson of piety, unless his hand might remove the veil which divides terrestrial things?

'When I was a little child, said a good man,

my mother used to bid me kneel beside her, and place her hand upon my head while she prayed. Ere I was old enough to know her worth, she died, and I was left much to my own guidance.—Like others, I was inclined to evil passions, but often felt myself checked, and as it were drawn back, by the soft hand upon my head. When I was a young man I travelled in foreign lands, and was exposed to many temptations. But when I would have yielded, that *same hand was upon my head*, and I was saved. I seemed to feel its pressure as in days of my happy infancy, and sometimes there came with it a voice that must be obeyed—"Oh do not this wickedness, my son, nor sin against thy God."—*Am. Jour. of Education.*

ANECDOTE.

The following anecdote respecting Professor Durbin's *Sermon on the Atonement by Jesus Christ*, is from a most authentic source. It was related to the editor of this paper by a person then present.

Professor Durbin was called by a vote of the legislature of South Carolina, to preach a sermon before that body, at Camden, the seat of government. He was then in Charleston. This vote was passed, because a Rev. Clergyman from Boston, a Unitarian, had, through the sitting of the legislature, been appointed from time to time to preach before them, which, it appears, is their mode of doing things in that body. This Unitarian minister had been favorably received on account of his eloquence and the *plausibility* of his doctrine. It was well understood that a large majority of the members of the house had approved his doctrines, and it was also thought, were about to embrace them. Some thought differently of his doctrines, and at their solicitation, the house, in courtesy, granted them their desire, that Mr. Durbin should preach before them. A messenger was sent for Mr. Durbin, with an additional private request, that he would discourse on the Divinity and Atonement made by Jesus Christ. He accepted it, and proceeded to Camden. In the mean while unknown to him, the friends of orthodoxy had it published in the public papers and in handbills, that Mr. Durbin would preach at such a time in the capitol, in answer to the doctrines of the Unitarian. The time arrived, the throng was immense, and composed of all classes, Christians and Jews. Professor Durbin, contrary to general expectation, did not controvert the doctrines of his predecessor. He preached his own sentiments in support of the Divinity of, and Atonement made by Jesus Christ; and so powerful was the effect, that the Unitarian minister was not permitted again to preach before that body; the minds of the members were restored; the sermon was ordered to be printed; 5000 copies were circulated, and a very respectable Jew, present on that occasion, was brought from Judaism to Christianity, became a sound convert, and joined the Methodist church in Charleston soon after. We quote this anecdote to show that when a prejudiced, though intelligent Jew, could feel the irresistible force of the arguments, and embrace the truth, those who dispute the doctrine may be more earnest in the support of *pre-conceived opinions*, than of that which would make them *wise to salvation*.—*Rel. Messenger.*

Obituary.

DIED,—In this town, on the 8th inst. Mr. Joab Way, aged 57.

At Goshen, Sept. 21st. Mrs. *Hannah Beach*, aged 52, wife of Mr. Theron Beach. She has left a husband and 4 children, who are severely afflicted by her death. Though they are called to mourn the loss of a dear friend, yet their sorrow is mitigated by the belief that she has gone to a happier world. Mrs. Beach was a professed disciple of Christ, and adorned the doctrine of her God and Saviour by a well ordered life and conversation. She was distinguished for a mild disposition and an engaging deportment. Not many, it is believed, have fewer enemies than she had. Not many will be longer remembered by surviving friends than Mrs. Beach.—*Communicated.*

At Goshen, on the 7th inst. Dea. *Samuel Norton*, in the 80th year of his age. Deacon Norton has been a member of the Congregational Church in Goshen for about 50 years, and a deacon nearly 29. He was a man universally respected and beloved. Taking the Gospel for the rule of his conduct, he lived in such a manner that all were constrained to speak of him as a consistent Christian. His views of religion were decidedly evangelical. The doctrines of grace were his delight. In prayer he had the ardor of one who knows what it is to draw near to God.—Seasons of revival were peculiarly refreshing to his soul. He was a man of tender sensibilities; one who often visited the sick and the afflicted, to cheer them with his sympathies, and to commend them to God in prayer. In his life we have a bright illustration of the christian religion. His path was "as the shining light, that shineth more and more unto the perfect day." For the last two or three years of his life, he manifested a strong desire to depart and be with Christ; frequently spoke of dying, and though he dreaded the pains of dissolution, he longed for the hour arrive when he should be free from sin. His religion was of the practical kind; it supported him under the infirmities of age, and smoothed his passage to the tomb. His character is worthy the imitation of all. As a husband, he was kind; as a parent, affectionate; as a Christian, exemplary. He lived beloved; he died lamented. His bereaved wife and family have much to comfort them in their affliction. Their loss is undoubtedly his gain; for blessed are the dead that die in the Lord.—*ib.*

At Cheshire, on the 7th inst. Mr. James Pardee, aged 80, formerly of North-Haven.

At Saybrook, on the 3d inst. Capt. Giles Blague, aged 76.

At North-Haven, on the 1st inst. Mrs. Amy Hull, widow of the late Mr. Benjamin H. aged 100 years, 5 months and 25 days—being the greatest age of any person whose death was ever recorded in that place.

At Middletown, on the 12th inst. Mrs. Anna Boardman, wife of Mr. Joseph Boardman, and daughter of the late Capt. Giles Meigs, aged 49.

At Durham, on the 12th inst. Dan Parmelee, Esq. aged 80.

At North-Killingworth, Mr. Jedidiah Stone, aged 69; Mr. Dan Lane, aged 64.

At New-York, on Saturday morning last, Mr. Caleb Street, formerly of this city, aged 73.

Drowned in Nottingham, Nov. 29, William Tuttle, son of Mr. Nicholas Tuttle, deceased, aged 12 years.

At Southbury, on the 26th ult. Mrs. Mary Pearce, aged 99 years 25 days, widow of the late Joseph Pearce, Esq. She has now living 8 children, the eldest of which is in the 77th, and the youngest in the 69th year of her age—3 are rising of 70. Of her descendants now living, are 127 persons, two of whom are of the fourth generation.

At Scituate, Mass. Rev. A. Judson, of Plymouth, aged 74.

At Avon, N. Y. Mr. Epaphras Bissell, 61, formerly of East-Windsor, Conn.

Poetry.

NINEVEH.

Matthew, xii. 41.

In Nineveh the sounds of mirth,
The song, the dance prevail'd;
And all the gay delights of earth
The outward sense assail'd:
No fear of God possess'd the mind,
No thought of things to come;
For conscience, long to rest consign'd,
Was impotent and dumb:
When lo! amidst the public ways
A voice was heard to call,
"Thus saith the Lord, yet forty days
And Nineveh shall fall."

Then cease the timbrel and the lute,
The strains of joy subside;
The sons of mirth at once are mute,
The bridegroom and the bride:
In sackcloth cloth'd, before the Lord
The King hath bent him low;
And all around, with one accord,
Put on the garb of woe:
The nation mourns; its vows are paid;
Its prayer ascends to heav'n;
Jehovah hears, his wrath is stay'd,
And ev'ry sin forgiv'n.

O Israel turn thee; and be wise;
Thy flood of folly stem,
Lest Nineveh in judgment rise
Against thee and condemn;
No pause her guilty children made,
Nor once their crimes conceal'd;
When their hearts they turn'd, they pray'd,
And God their pardon seal'd:
Like them this precious hour begin
Jehovah's name to fear:
At Jonah's call they ceas'd from sin,
But Jonah's Lord is here.

H. E.

THE HYPOCRITE.

When the Hypocrite has sinned, he seeks to hide it as Achan his wedge of gold. As it is hard to get a hen off her nest, so it is hard to get such a one to come off his lusts, and disclose them freely to God. If God himself find him not out, he will not betray himself. I cannot set out the different disposition of the sincere and the false heart in this matter, better than by the case of an eye servant and a child. When an eye servant breaks a glass or spoils any of his master's goods, all his care is to hide it, and therefore he throws the pieces away into some dark hole, where he thinks they will never be found, and then he is not troubled for the wrong he has done his master, but glad that he has managed so as not to be discovered. Thus the Hypocrite would count himself a happy man, could he but lay his sin out of God's sight. It is not the treason he dislikes, but fears to be known as a traitor; and therefore, though it is impossible to blind

the eye of the Almighty as it is to cover the face of the sun with our hand that it should not shine, yet the Hypocrite will attempt it. We find a woe pronounced against such, "Wo unto them that dig deep, to hide their counsel from the Lord." This is a sort of sinners, whose care is not to make their peace when they have offended, but to hold their peace and stand demurely before God, as Gehazi before his master, as if they had been no where but where they should be. These are they whom God will put to shame. There is a time coming when he will overtake them; his terrors will search their consciences and bring forth what they so stiffly denied, making it appear to themselves and to others, what juggling and deceit they have used to shift off their sin.

But the sincere soul takes another course, and speeds better; as a dutiful child, when he hath committed a fault, doth not stay till others go and tell his father, nor till his father shews by his frowning face it is come to his ear; but, being prompted by the love he bears to his dear father, and the sorrow which increases in his heart every moment that he stays, he goes and eases his heart by a full and free confession of his fault.

GURNAL.

EARLY RISING

The difference between rising at six and rising at eight, in the course of 43 years, supposing a person to go to bed at the same time he otherwise would, amounts to 29,000 hours, or three years one hundred and twenty-one days and fifteen hours; which will afford eight hours a day for exactly ten years: which is in fact the same as if ten years were added to the period of our lives, in which we might command eight hours every day for the cultivation of our minds and the despatch of business.

SELECT PASSAGES.

It was a dying and weighty saying of an English Archbishop, "I have passed through many places of honor and trust, both in church and state, more than any of my order for seventy years before. But were I assured that by my preaching I had converted but one soul to God, I should herein take more comfort, than in all the honors and offices that have ever been bestowed on me.

Men think that their happiness lieth in having the world, when it is much more in despising the world.

Men think that the greatest content lieth in *having* their wills; when indeed it lieth in *crossing*, *mortifying*, and *subduing* their wills to the will of God.

Men think it their business and benefit to seek themselves; when indeed it is the denying of themselves.

Where the sun of mercy shines the hottest, there the fruits of grace should grow the fairest.

Many have passed the rocks of gross sin, that have been cast away upon the sands of self-righteousness.

The world has a great many servants and friends, but I never knew one praise it at parting.

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